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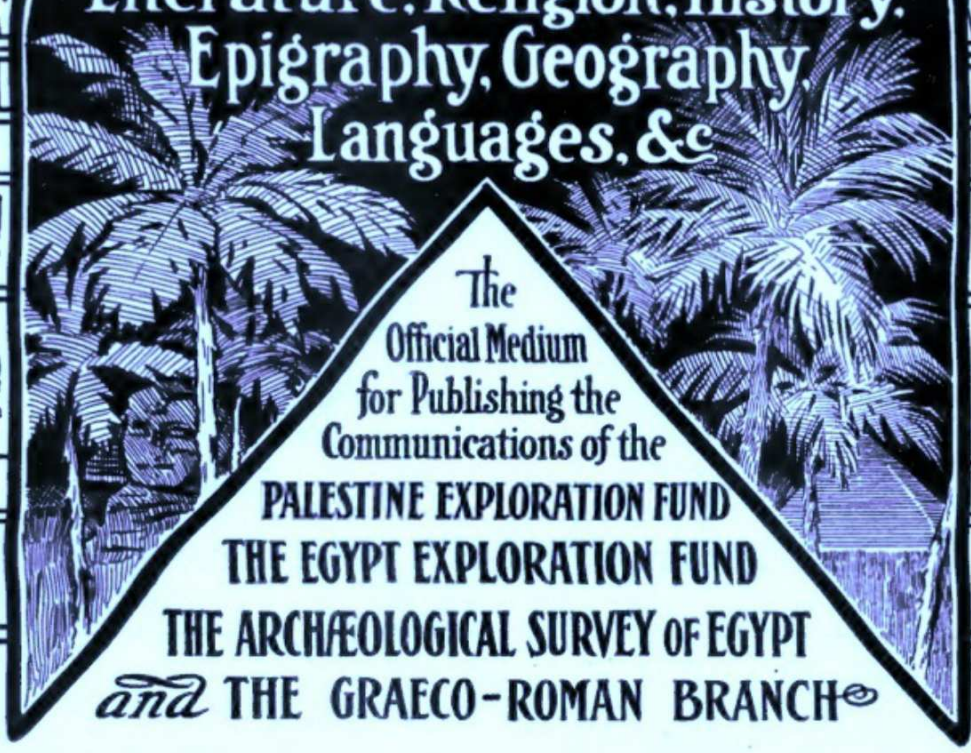

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Records of Tukulti Ninib I, King of Assyria.

ALTHOUGH the British Museum has not for many years been carrying on any large or expensive excavations in Mesopotamia the Trustees have from time to time sent members of the staff to Western Asia to obtain antiquities, and a year or two back to recommence work at, or near, the site of Nineveh. The Annual British Museum reports indicate that a goodly number of tablets, and inscriptions are added to the collections. Recently Mr. L. W. King who has been sent to Asia upon behalf of the Trustees acquired among other valuable relics a memorial inscription relating to the early history of Assyria which is of extreme importance. This is a "Foundation Stele" of King Tukulti Ninib I. It's value merited immediate publication and Mr. King has carried this out in an admirable manner in his "Records of the Reign of Tukulti Ninib I." of which volume the text of the new inscription forms the chief item.

In order to illustrate its statements from, as far as possible, contemporary documents, and to give an account of this monarch's reign, Mr. King has added to it all hitherto known texts

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relating to Tukulti Ninib and his immediate family, including a remarkable seal inscription upon which it will be seen he throws new light.

The recovered tablet is in most excellent condition, not one of its sixty-seven lines being illegible, indeed scarcely any signs are even indistinct. It is of large size, being nearly 16 inches by 12 and 1½ thick and is closely inscribed upon both sides. The original scribe in the case of nine of the cuneiform signs had made erasures but in each instance has written the correct sign above that of the obliterated one. Mr. King tells us, as the excellent photographs contained in the volume prove, that the writer of the text had well and carefully executed his work. The signs are not overcrowded together and each row is divided by parallel lines. Many of the signs are of archaic style and great paleographical interest.

It will be evident that the record upon this stele is because of the perfect preservation of its text which we have absolutely complete from beginning to end, and because of its high antiquity: for it dates from the twelfth century B. C. is a most valuable acquisition to our stock of Assyrian records. There has only been one early historical inscription at all approaching this one in length, yet edited, and that is the celebrated memorial slab of Tukulti Ninib's grandfather, Adad Nirari I. which also is in the British Museum. It has eighty lines of text and commemorates the restoration of part of the temple of the god Ashur in the city of Ashur. It's introductory provides a history of Adad Nirari's conquests, also those of his father Pudi-ilu, his grandfather Bel-Nirari and his great-grandfather Ashur-uballit, and forms the foundation document for our knowledge of the commencement of Assyrian imperial agrandizement.

Tukulti Ninib's newly recovered record renews the story one century later, and thus together with the fragmentary "Babylonian Chronicle" carries on for us the story of Assyrian power.

Adad-Nirari engraved his inscription to celebrate the restoration and embellishing of part of a temple. Tukulti-Ninib that of building a city and some eight temples, and the cutting of a canal to benefit the new town, and a wall to defend it, but it

was upon the completion of the work of circumvallation that the second record was engrossed, and doubtless deposited in a niche of the wall itself, of the city which was situated near the Tigris between Vuyaujik and Valeh-Shergat.

The inscription may be easily divided into four parts: 1—Gives the kings titles. 2—The record of his conquests. 3—A description of building his new city of Tukulti-Ninib. 4—The blessings and imprecations intended to protect the wall from destruction, and the written memorial from removal. Of the history of his campaigns by far the most important is that of his defeat of Bibeashu and conquest of Sumir and Akkad, that is to say the heart of Babylonia.

The historical position of Tukulti Ninib (my help is in Ninib) is thus succinctly summarised by Mr. L. W. King.

"About B. C. 1450, Ashur-bel-Niseshu, King of Assyria, and Kara-Uidash, King of Babylonia, made a mutual friendly agreement regarding the boundary separating their countries, and some twenty-five years later a similar agreement was entered into by Puzur-Ashur and Burnaburiash, the Babylonian king. These friendly relations were continued by Ashur-uballit, about B. C. 1400, who married his daughter Uuballet-Sherua to Burnaburiash, on the latter's death. Kara-Khardash, his son, and grandson of Ashur-uballit ascended the throne of Babylon, and it was probably due to his Assyrian sympathies that the Vassite party in Babylon revolted, slew him and set Nazibugash in his place. Ashur-uballit invaded Babylonia and having slain Nazibugash put Kurigalzu, the younger, a son of Burnabureash upon the throne.

"But, Ashur-uballit did not succeed in permanently restoring the intimate relations that had for so many years existed between Assyria and Babylonia, for under his son, Bel-Nirari, Kurigalzu led an expedition against Assyria. This attempt to conquer it was unsuccessful and after his defeat he was compelled to cede territory to Bel-nirari. A further extension of Assyria took place under Adad-Nirari I. who defeated Nazimurattash, King of Babylonia. Thus it will be seen that by the end of the fourteenth century two Assyrian Kings, one of

them the grandfather of Tukulti-Ninib I, had defeated Babylonian armies and exacted sessions of their territory as the result of their victories.

"Tukulti-Ninib was only following in their steps when he defeated Bibeashu. His achievement however differs from those of his predecessors for he captured Babylon itself and in deporting its king and instead of acquiring merely a strip of Babylonian territory he subdued the whole country and administered it as a province of his own empire until his death."

That Tukulti-Ninib had conquered Babylonia and its king Bibeirshu had been quite accepted by Assyriologis, as stated by Professor J. Dyneley Prince in his essay upon "Nisroch-Nusku" in the "American Journal of Biblical Literature" for 1903. The new record tells us that he carried Bibeiashu away captive to Assyria. Tukulti-Ninib's other victories are of much historical and geographical value to us, because they carry back in date Assyrian invasions of various districts, and peoples, conquests of which had hitherto been found chronicled by much later monarchs and show as the same tribes, or races, residing in the identical districts assigned to them in subsequent times.

His first war was against the Kuti whom Adad-Nirari had aforetime invaded Mr. King thinks their country was east of the lower Zab river. Other expeditions were against the Ukumani, and the lands of Elkhunia, Sharnida and Mekhri. These are all supposed to have lain north of the Zab. Mekhri is mentioned also by Ashur-nasir-pal II. It is believed to have been so named after its Mekhru trees, a pine or fir, doubtless covering its hills, for Ashur-nasir-pal calls it "the land of Mekhru trees." Tukulti-Ninib connects his conquest of Mekhri with that of Ukumani, as does Tiglath Pileser I. couple Mekhri with "Kumani" so they are probably one and the same territory. Other countries enumerated by Tukulti-Ninib are Shubari (also referred to by his grandfather Adad-Nirari). Kurti, and Kummukhi. These two last are mentioned in the annals of Tiglath Pileser I. They were north-west of Assyria in northern Syria.

Pushshe, Madani, Nikhani, Alaia and Tearzi, are enumerated,

several of them quite new names. Also Alzi and Purukuzzu, which are spoken of by Tiglath Pileser as having belonged to the Muskhi (Meshech) nation. The last people whose subjugation Tukulti-Ninib vaunts were the Na'iri, a great tribal confederacy whom he numbers at 40 units but in Tiglath Pileser's day he says "sixty kings of the Na'iri." Their district was a mountainous one north of Assyria, stretching from west of lake Van, eastward to lake Urmi. In tracing Assyria's rise to power under the immediate royal ancestors of Tukulti-Ninib, Mr. King mentions a Tel-el-Amarna tablet letter of Ashur-uballit to Amenophis IV. of Egypt, but does not refer to a new letter from the same monarch found upon another tablet in Egypt, and recently published by Pere Scheil, a translation of the text of which appeared in the "American Antiquarian," 1904, page 76.

A most valuable chapter in Mr. King's book is that wherein he restores the correct rendering of a misread text of Shagasakti-Shuriash, king of Babylon, and parent of Bibeiashu. This is to be found upon a remarkable record of Sennacherib which provided us with the approximately correct date of Tukulti-Ninib. The seal text (of which we only have Sennacherib's copy) was engraved by Tukulti-Ninib after he had taken it as booty when be captured Babylon. He doubtless took it to Ninevah. Subsequently when the Babylonians sacked Ninevah it was re-brought back to Babylon, only to be again rescued therefrom by Sennacherib. So proud was he of by his conquest having been able to finally recover the signet, that he had a copy of its inscription placed upon his memorial text of his Babylonian War: adding also some lines he proposed engrossing upon the seal. The seal having disappeared we only have Sennacherib's tablet copy to peruse and one line of this version had never hitherto been satisfactorily explained. Mr. King shows conclusively it is a defective copy: because Sennacherib's scribe was not completely conversant with its archaic cuneiform characters, of an inscription reading "Property of Sa-ga-ra-ak-ti Sur-ia-as king of hosts." Therefore it was this Babylonian king's seal, Tukulti-Ninib took from Babylon and

engraved with his text, taking it home to be afresh carried back to its original owner's capital, to be found again there by Sennacherib who copied its two records upon his historical annalistic tablet.

Tukulti-Ninib's memorial is interesting for the light it throws upon the Assyrian pantheon at his epoch. Ashur, Adad, Bel, Imina-bi, Ishtar, Nabu, Nergal, Ninib, Nusku and Thamash are all referred to. Nusku is supposed by many Assyriologists, including Professor Dynely Prince, to be the Biblical Nisroch, in whose temple Sennacherib was assasinated. Dr. Theo. G. Pinches does not agree with this thinking Nisroch to be some compound of Ashur and Aku. At all events the importance of Nusku among Assyrian deities is decidedly augmented by the new text.

Mr. King adds to his corpus of inscriptions relating to Tukulti Ninib, several of his father's Shalmaneser I, also those giving Sennacherib's version of his conquest of Babylon. The photographs of the various inscriptions are supplemented by everyone being set out in cuneiform type and the book is a credit to its author and the publishers, Messrs. Luzac & Co. of London.

JOSEPH OFFORD.

Important Discovery in Egypt.

THE ROYAL TREASURES OF THE 18TH DYNASTY.

Egypt has once more surprised us with an archæological discovery of the first importance. Mr. Theodore M. Davis, whose discovery of the tombs of Thothmes IV. and Queen Hatshepsu at Thebes has already been described, has been patiently pursuing his work of removing the mounds of *debris* in the Valley of the Tombs of the Kings, and has just made a discovery there such as has not fallen to the lot of any explorer since Egypt was opened to European research. He has found a tomb which has never been visited or plundered since the age of the XVIIIth Dynasty, and if still filled with the royal treas-

ures of a time when Egypt was the mistress of the East and the source of its supply of gold.

On Sunday, February 12, his workmen came across the descending steps of a tomb, midway between the well-known sepulchres of Ramses IV. and Ramses XII. At the foot of the steps is a door cut in the rock and blocked with large stones. One or two of these having been removed, a boy was sent through the opening, and quickly emerged with a gaily-painted wand of office in one hand and the yoke of a chariot, thickly plated with gold, in the other. The opening was thereupon widened, and Mr. Davis himself stepped into the space beyond. There he found himself at the head of another flight of rock-cut steps, twenty in number, at the end of which was a second door, also blocked with stones. Here, however, the outer face of the stones was still plastered with the mud on which were impressions of a Royal seal with rows of fettered captives, while on one of the lower steps the two basins of coarse red ware were lying out of which the mud plaster had been taken. Higher up, on one of the steps, was a superb pectoral scarab, while on another step was a broken writing palatte of alabaster. It was evident that the tomb had been entered by robbers shortly after its construction; that having been surprised in their work of plunder they had fled hastily, leaving some of the objects they had stolen in the vestibule; and that since that day it had never again been visited by man.

Professor Maspero, who happened to be at Luxor at the time, was at once communicated with, as well as other museum authorities, and although the next day was the beginning of the Bairam holidays, Mr. Davis arranged to have the work of opening the tomb carried on to its completion. It was accordingly opened the following day, in the presence of the Duke of Connaught and his suite, and a marvellous sight met the eyes of the fortunate discoverer. The tomb itself was not large, and its walls had never been smoothed or decorated, but it was filled from one end to the other with the untouched and richest spoil of ancient Egypt. Mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes bril-

liant with paint and gilding, even a pleasure chariot with its six-spoked wheels still covered by their wooden tires, were lying piled one upon the other in bewildering profusion. It was some days before the band of explorers could even ascertain the full extent of the treasures which the tomb contained.

The sepulchral chamber is about thirty feet long and fifteen feet wide, the height being no more than eight feet. On the left-hand side of the entrance were the two great wooden sarchophagi, painted black and gold, within which the mummy-cases of the occupants of the tomb, a man and woman, had been placed. The cases themselves were double, the outer case being completely plated with gold on the outside, except where the face of the mummy was realistically represented, while the inside was lined with silver. The second case was similarly plated with gold externally, but inside gold leaf was used instead of silver. On one of the mummies a few objects were discovered such as were usually buried with the dead—a 'heart scarab," made to imitate lapis-lazuli, another scarab of black-painted wood, a gilded "dad," the model of a hoe and the like. Over a gilded mask, which must have belonged to one of the mummies, a veil of black muslin, or crape, was drawn. It is the first time that anything of the kind has been met with in Egypt.

The inscriptions on the cases, as well as on other objects found in the tomb, showed to whom it had belonged. It was the burial place of Yua and Thua, the parents of the famous Queen Teie, the wife of Amon-hotep III. and the mother of the "heretic-King," Amon-hotep IV., of the 18th Dynasty. It was to her teaching that the religious revolution attempted by her son seems to have been due, and since the discovery of the cuneiform tablets of Tel el-Amarna the Assyriologists have believed that she was of Mesopotamian descent. This belief is confirmed by the inscriptions found in Mr. Davis's tomb. In these the names of her parents are written in various ways, indicating that there was no fixed spelling of them, and that the Egyptians of the 18th Dynasty had the same difficulty in pronouncing and reproducing foreign names as their descendants have to-day.

No light, however, is thrown by the inscriptions upon the parentage of either Yua or his wife. Thau is merely "the chantress of Amon," and it is clear that she and her husband were not of noble, much less of royal, birth. They must have lived, however, at Thebes, with their daughter after her elevation to the position of "chief wife" of one of the greatest of the Egyptian Pharoahs. and here they died while Amonhotep III. was still on the throne and the wealth and power of Egypt were still undiminished. Queen Teie, with all her influence, had been unable to overcome the jealousy of the Egyptian aristocracy and include her parents in its ranks, but she revenged herself at their death by giving them the honors of a royal funeral.

Beyond the coffins, at the western end of the tomb, the ground was covered with large sealed jars of wine or oil, and shell-like boxes of black-painted wood, each of which contained a piece of cooked meat, neatly wrapped in black muslin. Planted on the top of them was the chariot, broad enough to hold two persons, richly painted and encrusted with gold. The leather-work belonging to it is still as fresh a when it was first made. Here, also, were found the four canopic jars of alabaster in which the entrails of the deceased were deposited. It would be difficult to match them as regards either size or fineness of workmanship. The heads which form their covers are in the best style of Egyptian art, and, on being lifted, were found to have under them a second set of heads, the latter being of plaster coated with gold. At the eastern end of the tomb two other alabaster vases were discovered, each of them with handles and of exquisite workmanship.

This eastern end of the tomb contained a large number of small objects. There were among them seven pairs of sandals most of them papyrus, but one of them was of stamped yellow leather and another had been gilded. On the floor were numberless boxes, each of them occupied by an "ushebti" figure of considerable size. Many of the "ushebtis" were of wood, but some were of alabaster, and there were two of gold and two of silver. Here, too, was a second wand of office, together

with vases and boxes gaily-painted wood. Among the boxes perhaps the most interesting is a large "clothes chest" of palm-wood and papyrus: it is lined inside with papyrus, has two fastenings of string, and contains a second case or shelf with papyrus flaps. Apertures have been made in the sides for the sake of ventilation.

Some of the objects bore the names of Amon-hotep III. and his Queen. This was the case, for instance, with a large vase of alabaster, as well as with a sort of box-stool, resplendent with gold and blue enamel, on the cover of which the King is represented as sitting on the hieroglyphic of "gold." On another box, which is fashioned like a small table with legs, the Pharaoh is depicted in the same attitude, yellow paint taking the place of gold on a third box of smaller size. Among minor objects, one of the most beautiful is a kohl-case of blue faience with the cartouches of the King. Near the latter the gilded handle of a mirror was picked up, together with a stone box, painted white and stuffed with cotton, the lid of which represented a recumbent mummy with a winged soul on the breast. In another part of the tomb were two large wigs.

At its eastern extremity there was also a small armchair, the back of which is formed by the figures of the god Bes and a monkey on either side of him. Two other armchairs were discovered in the western portion of the tomb. The largest of these, with its seat of interlaced palm-fibre, is profusely ornamented with figures in black and gold. At the back is a double representation of "the eldest daughter of the King, Amon-sit;" in each representation she is seated on a throne, with a winged solar disk above, and a female slave bringing her the offering of a golden collar, while under each arm of the chair are three other female slaves holding up their offerings of rings of gold. An inscription tells us that the gold had been brought from "the lands of the south." The legs of the chair are modelled after those of an ox, and above each of the front legs is a boss in the form of a human head. There is a second and rather smaller armchair which also belonged to Amon-sit, who was a daughter of Amon-hotep III. On the back of this the Princess

is represented sitting with a cat under her chair and a female fan-bearer on either side, while under the arms of the chair is the figure of Bes between two monkeys. The picture of the Princess and her attendants is lined on either side by the so-called Greek fret, an interesting illustration of the intercourse that existed at the time between Egypt and the Ægean. The two chairs of Amon-sit might have been regarded as presents from the Princess to the occupants of the tomb, were it not that three funeral biers, and not two only, have been found in it. This seems to indicate that the tomb of Yua and Thua had already been the burial place of a member of the Royal family, and that when all the objects which now cover the floor can be removed and packed we may hope to discover a "well" or chamber in which the sarcophagus of its original occupant rests.

It will take some time, however, before the work of thoroughly clearing the tomb out can be accomplished. Meanwhile it has revealed one striking fact—the ostentatious, not to say vulgar, display of wealth which distinguished Egyptian society in the latter days of the XVIIIth Dynasty. We had learned from the Tell el-Amarna tablets that Egypt was at that time the California of the civilized world—a land where, as the foreign correspondence of the Pharaoh reiterate, "gold is as plentiful as dust," and in the profusion with which the precious metal has been lavished on the contents of the newly-discovered tomb their words receive a striking illustration. There was nothing, however mean or insignificant, which was not literally plated with the gold of the desert mines. Even the Pharaoh is represented as seated upon the symbol of "gold," and the goddess Isis at the foot of Thua's coffin is pictured in the same position.

A pathetic relic of a dead world is a mat of palm fibre on which the figure of Osiris was delineated in soft mould. Seeds were then sown in the mould, and in the green grass which sprung from them after the tomb had been closed and sealed the Egyptians saw an image and earnest of the resurrection. A similar "bed of Osiris" had already been found in the tomb of Amon-hotep II.

Although some of the individual objects discovered by Mr. Davis may be matched in previous finds, the discovery, as a whole, far surpasses any that has yet been made in Egypt, and is in fact the most important ever made there, whether we regard the art and richness of the coffins and other sepulchral furniture, or the wealth of precious metal that has been lavished upon them. The chariot alone, for completeness and beauty of form, is unique. The discovery will not only increase our knowledge of the history and customs of the XVIIIth Dynasty of Egypt; it must also materially enlarge our conception of the artistic taste and skilful workmanship of the ancient "dwellers by the Nile."

Tombs of Minoan Knossos.

At the recent meeting of the Society of Antiquaries, London, Arthur J. Evans communicated an account of the tombs of Minoan Knossos. Mr. Evans' last season's work at Knossos had been largely devoted to the search for the tombs in relation with the Minoan palace and city. On a hill about a mile north of the palace a considerable cemetery was discovered. One hundred tombs were here opened, the contents of which showed that the bulk of them belonged to the period immediately succeeding the fall of the palace. The civilization was, however, still high, and the character of the art displayed by the relics found showed the unbroken tradition of the later palace style. Among the objects brought to light were a number of bronze vessels, implements and arms, including swords, some of them nearly a metre in length. One of the shorter swords had a gold plated handle engraved with a masterly design of lions hunting wild goats. The jewelry and gems discovered were of the typical "mature Mycenæan" class, and a scarab found in one of the graves is of a late XVIIIth Dynasty type. Among the painted ware "stirrup vases" were specially abundant, some with magnificent decorative designs. The tombs were of three main classes: (a) Chamber tombs cut in the soft rock and approached in each case by a dromos; in many

cases these contained clay coffins, in which the dead had been deposited in cists, their knees drawn toward the chin; (b) shaft graves, each with a lesser cavity below, containing an extended skeleton, and with a roofing of stone slabs; (c) pits giving access to a walled cavity in the side below; these also contained extended skeletons. Unfortunately, owing to the character of the soil, the bones were much decayed, and only in a few cases had it been possible to secure specimens for examination. A certain number of skulls are to be sent to England. On a high level called Sopata about two miles north again of this cemetery and forming a continuation of the same range a still more important sepulchral monument was discovered. This consisted of a square chamber, about 8 by 6 metres in dimensions, constructed of limestone blocks, and with the side walls arching in "Cyclopean" fashion toward a high gable, though unfortunately the upper part had been quarried away.

The back wall was provided with a central cell opposite the blocked entrance. This entrance, arched on the same horizontal principal, communicated with a lofty entrance hall of similar construction, in the side walls of which, facing each other, were two cells that had been used for sepulchral purposes. A second blocked archway led from this hall to the imposing rock cut dromos. In the floor of the main chamber was a pit grave covered with slabs. Its contents had been rifled for metal objects in antiquity, but a gold hairpin, parts of two silver vases and a large bronze mirror remained to attest the former wealth of such. A large number of other relics were found scattered about, including repeated clay impressions of what may have been a royal seal. Specially remarkable among the stone vessels is a porphery bowl of Minoan workmanship, but recalling in material and execution that of the early Egyptian Dynasties. Many imported Egyptian alabastra were also found, showing the survival of middle empire forms besides others of early XVIIIth Dynasty type. Beads of lapis lazuli were also found, and pendants of the same material, showing a close imitation of Egyptian models. Four large

painted amphoras illustrate the fine "architectonic" style of the latter palace of Knossos, in connection with which the great sepulchral monument must itself be brought. The form of this mausoleum, with its square chamber, is unique, and contrasts with that of the tholos tombs of mainland Greece. The position in which it lies commands the whole South Ægean to Melos and Santorin and central Crete from Dicta to Ida. It was tempting to recognize in it the traditional tomb of Idomeneus; but though further researches in its immediate vicinity led to the discovery of a rock cut chamber tomb containing contemporary relics, it was hardly considerable enough to be taken for that of Meriones, which tradition placed beside the other.

The Hilprecht Tablets.

Keen interest is being shown by men of scientific research, especially archæologists connected with the various colleges in Philadelphia and other cities, over the controversy between Dr. Peters, formerly of Philadelphia, but now of Columbia University, and Professor Hilprecht, of the University of Pennsylvania. Under the auspices of the latter institution Dr. Peters had charge of two expeditions to Babylonia, one in 1888 and the other in 1898–'90, in search of original material for use in the museum of the university. In his book, "Explorations in Bible Lands," Professor Hilprecht shows by illustrations two tablets which he declares were part of a so-called "Temple Library," found at Nippur. Dr. Peters asserts that they were not found at Nippur, but were purchased, one in London, and the other at Abou Habba, in Syria, the money for the purchase of the latter being furnished by Professor Hilprecht.

When archæologists fall out, who shall decide? If an eminent professor, recognized the world over as an Assyriologist, declares in a book that he discovered certain ancient tablets in the buried city of Nippur, and that these tablets had formed a part of a library collected by the authorities of a city whose ruins lay twenty feet underground several thousand years ago,

there would be little doubt in the public mind that it was all true.

Such statements are contained in the book written by Professor H. V. Hilprecht, of the University of Pennsylvania, who took part in the first archæological expedition to Babylonia, sent out by the university in 1888, and had scientific charge of the fourth expedition in 1898 and 1900.

Equally celebrated as an archæologist, the Rev. J. P. Peters, now rector of St. Michael's Protestant Episcopal Church, who was in charge of the first two expeditions sent to Babylonia by the University of Pennsylvania, asserted that the tablets described in Professor Hilprecht's book were not found in Nippur at all, but were purchased of dealers from ten to twelve years before the streets of the ancient city were uncovered.

Controversy over this matter has been going on for several months in Philadelphia. Friction between the managers of the department of archæology and the trustees of the University of Pennsylvania has culminated in open rupture, and four of the managers of the department which controls the Free Museum of Science and Art have tendered their resignations.

Those who have resigned are Mrs. Cornelius Stevenson, the President of the Department's Board of Managers, and three of her friends and sympathizers, Samuel T. Bodine, Vice-president of the Board; Wm. Henry Furness, 3d, Treasurer, and Calvin Wells, Chairman of the Egyptian and Mediterranean section. Mrs. Stevenson, one of the most intellectual women in Philadelphia, has made the museum her pride and life work. She gave liberally of her large means in behalf of the institution.

Her letter to the trustees gives little hint of the real cause of strife. Another member of the Board, however, declared flat-footedly that the relations between the managers of the museum and the trustees of the university had become "intolerable." Dr. Furness said: "The trustees have not backed up the Board of Managers. So we thought we would resign and make way for some persons who could work more in harmony with the trustees."

"Does the Professor Hilprecht controversy figure in this matter?" was asked.

"Yes, indirectly, it does. As a scholar I cannot criticise Dr. Hilprecht. I am not an Assyriologist. When Dr. Peters first began to question the authenticity of the tablets which Dr. Hilprecht in his book says came from the temple library, I wanted Dr. Hilprecht to issue a statement concerning the Nippur tablets and the temple library to vindicate his own work.

"He took no notice of my suggestion, and matters went on until the trouble became public. The continuance of this unfortunate affair in unendurable.

"When Dr. Hilprecht made his explorations in Nippur he said he found a library. Up to date he has only published the translations of three tablets, two of which are known to have been bought in other places eleven years before his explorations began in Nippur."

"I had hoped," said Dr. Peters, that this matter would be investigated in Philadelphia, quietly, and without public scandal. My reason for desiring that it be settled quietly is that it is a scientific matter in which the public cannot take as much interest as we of the scholarly world. But as the book written by Professor Hilprecht was published by the Department of Archæology of the University of Pennsylvania, perhaps the public is entitled to a complete knowledge of the facts.

"On page 530 of the book Professor Hilprecht prints a picture labeled:—'Astronomical tablet from the Temple Library at Nippur.' Now, that particular tablet was purchased by Robert Francis Harper, of the University of Chicago, under my direction, from an antiquity dealer, twelve years before the so-called Temple Library was discovered. There is every reason to believe that the tablet in question came from Babylon.

"On page 532 the professor has a long account of the finding of a clay tablet, which when dug out, was in an envelope of clay, the seals of which were unbroken. That tablet was purchased by Professor Hilprecht himself, in Bagdad, acting for Prof. J. D. Prince, of Columbia University. It did not come from Nippur, but presumably from Babylon. This again was eleven years before the supposed library was found.

"In his German lectures, delivered, I believe, in Berlin, the Professor talks about 'the veiled temple at Nippur;' he describes the 'temple library' and tells or finding two tablets there. One of them, on page 60 of the printed lecture, was dug up by me in 1890, ten years previous to the breaking of the ground over the so-called library. What is more, it was not even found in that part of the city where the library was uncovered, but across the canal, in an entirely different section.

"The other was purchased by Mr. Daniel Z. Noorian, my interpreter, and a dealer in antiques, now in this city, in Nov, 1889. This, you will observe, was eleven years previous to the discovery of the so-called library. Moreover, it did not come from Nippur, but from Babylon. Mr. Noorian can tell all about that.

"On page sixteen of his book, Professor Hilprecht says that he unearthed a jar of terra cotta containing tablets on the day he arrived at Nippur. This jar and the tablets were dug up by Dr. Haines, the field director. In Dr. Haines' account of their discovery, he insists that they did not belong to the 'library,' but were found along the bank of the canal.

"It does not seem to me possible that an intelligent man would attempt to commit a fraud under such circumstances, and I can only ascribe the statements in his book to a confusion in his notes.

"Another matter that scholars would like to know about is why there never has been any published description of many more archæological specimens found in Babylonia, and which are now under lock and key at the University of Pennsylvania. I remember to have found many tablets which are records of happenings at the time Nippur was a fine city, but a library is a different thing. If such tablets do exist, nobody but Professor Hilprecht has ever seen them. Is the Professor confused in his notes, or what is the matter with him?"

Professor Prince, of Columbia University, says that he accompanied the first expedition in 1888, and was then, a young man, appointed as assistant to Dr. Peters. He was taken ill while at Nippur and had to leave the party, but before doing so he gave it some money to buy eighty tablets, to be present-

ed to the University Museum. "Professor Hilprecht has stated," said he, "that I gave him some of the tablets as a reward for nursing me while ill, but he is mistaken, for the British Consul took entire care of me at that time. At the request of Dr. Peters I went to Philadelphia a month ago, to identify some of the tablets. I found that my tablets were discovered three years before the expedition started; in fact while the 'Temple Library' was twenty feet under the ground."

Daniel Z. Noorian, of No. 267 5th Ave., who accompanied both expeditions, as overseer and interpreter, had charge of some three hundred Arabians, who did the excavating at Nippur, tells an interesting story of the work. He said that the party was made up of Dr. Peters, Professor Hilprecht, Professor Harper, a brother of President Harper, of Chicago University; Perez Field, an architect; Mr. Haynes and himself. They had a two years' permit from the Turkish government to excavate at Nippur. After the first years' work, which was largely experimental, resulting only in the removal of the top strata of the mound over the city, which was about a mile in circumference, there was an uprising of the Arab workmen, due to the shooting of one of them by the soldier guard. "They set fire to the camp, and this frightened Harper, Hilprecht and Field so, that they quit at once. Dr. Peters and I remained," said Mr. Noorian.

"Hilprecht was there altogether about twenty weeks," Mr Noorian went on. "The second year we dug a trench through the mound, and made valuable discoveries, although Hilprecht had told me that he could prove that Nippur had been laid waste by the Elamite kings 2,500 years before Christ, and that they had taken with them all the valuable records, and that there was nothing in it. The final success of the expedition was wholly due to the persistent efforts of Dr. Peters. After the fire I bought a collection of tablets at Abou Habba. One of these is in Professor Hilprecht's book, claimed by him as one of the 'Temple Library.' Another collection of tablets was purchased by Harper in London, en route to the Orient, of K. Habazar, in Bagdad."

Dr. Hayes Ward, of "The Independent," who made the original exploration about 1884–'85, and recommended Nippur as the place to excavate, said:

I have no such personal knowledge of this unhappy matter as Dr. Peters, Professor Prince and Mr. Noorian have, who were with the expedition with Professor Hilprecht, or as the gentlemen connected with the museum in Philadelphia. My interest in the matter comes from the fact that it was at my advice, after examining the site, that Nippur was chosen for excavation, and I have kept a close interest in all that was done.

I have no question of Dr. Hilprecht's ability as a diligent laborer in the field of decipherment. This is his work, and not that of exploration. He was at Nippur for about two months of the first year under Dr. Peters, and it is not strange that with the comparative failure to make any special discoveries he resigned, declaring it was of no use to dig there. But Dr. Peters was not discouraged, and returned the next year with Mr. Haynes and Mr. Noorian, and at the end of that campaign had the good fortune to find abundant material, which Dr. Hilprecht and Dr. Clay have since been publishing.

Then Dr. Peters returned, and Mr. Haynes carried on the work alone for several years under Dr. Peters's direction. Then, when Dr. Peters declined to take further responsibility, Dr. Hilprecht took his place and went to Nippur, where he remained in charge for about two months before the work was closed. Just before he arrived in Nippur Dr. Haynes had the good fortune to discover a large quantity of tablets, which were mostly boxed up when Dr. Hilprecht came. This collection Dr. Hilprecht called a "temple library," and has described it as containing historical, literary and other valuable material, but, unfortunately, none of it has been since published, or seen by scholars, so that they doubt whether it really is a temple library, or merely a collection of business documents. The three or four tablets described by Dr. Hilprecht as coming from the "library," now are shown to have been obtained before any digging was done at Nippur, and came from other places.

My interest in the matter is chiefly in the freedom that ought

to be given to scholars to have access to museums for study. In the British Museum, in the Louvre, in the Bibliotheque Nationale at Paris and in the Berlin Museum, I have been freely allowed to see and study whatever I wanted.

But during the years that Dr. Hilprecht has been in charge of the collections in the museum of the University of Pennsylvania, not a tablet has been allowed to be published except under his editorship and direction. Meantime, the years pass by and nothing appears from the "library," because Dr. Hilprecht holds it, and says he has enough work on hand to keep him busy for twenty years. But we don't want to wait twenty years; some of us will not be here then. We do not believe this way to be generous or scholarly. It is too much in the line with the attempt of Dr. Hilprecht, in his various writings, to claim for himself the credit for explorations which belong wholly to other men, and to belittle and discredit the scholarly judgment of Dr. Peters, to whom he is so much indebted. But I would not have it thought that I questioned the diligent scholarship of Dr. Hilprecht, who has done much for Babylonian epigraphy and history.

Says the New York Tribune:—

An unfortunate controversy about the work of Dr. Hilprecht, the well-known Assyriologist, has just come to light in Philadelphia, and has lead to the resignation of four officials of the University of Pennsylvania, with which he is connected. It is asserted that some of the statements made by him in his books and lectures about relics supposed to have come from the ancient city of Nippur, are erroneous. Dr. J. P. Peters, of this city, who had charge of the explorations of the University of Pennsylvania before Dr. Hilprecht was in charge, has invited attention to several of these alleged inaccuracies. It is said that four tablets which have been assigned to the great library under the temple at Nippur were found either ten or twelve years before the library was discovered or in a different part of the city. The same statement is made in regard to a jar full of tablets. Dr. Peters is careful not to suggest intentional fraud, and hints merely at confusion in Dr. Hilprecht's notes,

but he has evidently enlisted the sympathy of some of the managers of the department of archæology in the University of Pennsylvania. Four of them, feeling that the trustees of that institution have not properly backed them up in some policy whose nature can only be surmised, have tendered their resignations; from which fact it would appear that at present Dr. Hilprecht is sustained by the trustees.

The dispute is, to some extent, of course, a personal matter. While Dr. Hilprecht has had charge of the later explorations of the university, and has undertaken to interpret the valuable records which are believed to have been found at Nippur, it may turn out that he has been careless in the bestowal of credit for the work of his predecessors. Obviously this is such a delicate matter that outsiders will hesitate about taking sides, especially as time will probably correct any grave injustice that may have been done. The most serious phase of the matter is that doubts have been excited as to the reality of the great temple library which the world has been led to believe once existed at Nippur. Dr. Hilprecht's critics think that uncertainty on this point is warranted by the limited number of tablets of undisputed origin that have yet been described in print, whereas it has been supposed that thousands of such records had been secured.

A number of good reasons might be advanced for delay in translation and reproduction, and perhaps these will be forthcoming in time. Moreover Dr. Hilprecht's friends think that he materially helped his case a short time ago by exhibiting at a meeting of the Philosophical Society in Philadelphia two tablets from Nippur that were apparently of a purely literary character, their inscriptions being hymns or incantations. These and other facts which have not yet been adduced may account for the confidence which the trustees of the University of Pennsylvania seem to place in Dr. Hilprecht. At present, therefore, it would be premature to assume that the great library of Nippur is a fiction.

This unhappy disagreement will lend fresh interest to more

recent excavations in Mesopotamia than those of Dr. Peters and Dr. Hilprecht. The site of an ancient city that had never been studied at all was partially uncovered in 1903, under the auspices of the University of Chicago. Dr. Robert F. Harper, director of the work was inclined to think that the ruins in question were older than those of Nippur from which they were about thirty miles distant. Years must elapse before the task of interpretation can be carried far enough to establish the correctness of that belief, but already enough is known to show that the early history of Babylonia has not yet been fully revealed. Chaldea rivalled Egypt in antiquity, and a good deal may yet be learned about the civilization of both.

Palestine Exploration Fund.

In the *Biblical World* for February Dr. E. W. G. Masterman challenges the identification of the Pool of Bethesda with the twin pools discovered near the church of St. Anne in 1888, described then in the P. E. F. Statements, and generally accepted since. Dr. Masterman goes over the claims of all supposed sites and finally sets them all aside in favor of the Virgin's Fountain. He does not take account of the words of the early pilgrims or of other considerations which to Dr. Schick's mind were of the highest value as indicating that Bethesda had been found near St. Anne's, but he holds that only the Virgin's Fountain fulfills the need of an intermittent flow. It may have no other grounds of identification, Dr. Masterman admits, but it has the intermittent flow, and that settles it.

Now, does anyone suppose that a large double cistern like that at St. Anne's had no connection with the water system of Jerusalem, no inlet and no outlet, and so no intermittent flow? This is impossible. Indeed, in his second account in the *Statement* for January, 1888, Dr. Schick speaks of the conduit which crossed that section, and also of a hole in the side of the cistern into which a laborer crept and came back and died, declaring he had seen a great serpent. This, of course, is the peasant's

explanation of an intermittent flow. Thus Dr. Masterman's reasoning is seen to be hasty, but if his contention leads to excavation at the Virgin's Fountain, to find what he believes to be covered there, nothing but good will result, as it is a most important site.

In the same issue of the *Biblical World*, Professor Sayce writes on the "Latest Discoveries in Palestine," putting his egotism to the front and claiming everything for himself, but still giving a good account of the work. He chooses to think that he was "laughed to scorn" for predicting tablets in Lachish, but that is not true. His pugnacious temper hinders him from receiving due praise, but no one takes the trouble to attack him. Dr. Sayce overstates when he says that a "furnace with iron slag was discovered at Lachish." The analysis of the dirt found in the furnace did not confirm the first belief that it was iron slag. In "Mound of Many Cities," page 190, an analysis of a portion is printed, showing a very small percentage of iron. "I believe the slag is simply fused brick," said the chemist. It is such overstatements as this which do our cause harm, by giving the hostile critics cause for saying that we are not scientific first, but theological first, and then scientific. This is not true, but we have hot-headed friends who do us injury by their own lack of science.

A pamphlet valuable to historians has been issued very quietly without its contents being placed first in the *Statement*. It is a chronological table, showing the years of the Christian and Mohammedan eras from July 15, A.D. 623, the date of the Hegira, to A. D. 1900. The Rev. J. A. Hanauer has done the work. I can forward the pamphlet for 17 cents.

The following contributions received since last report, are gratefully acknowledged, and are published in the hope that I may receive at once renewals as well as new subscriptions. The firman expires in June, and we are very busy.

Atkins, Rev. J., D. D.,	$2.50	Lourey, Miss R.,	$5.00
Benjamin, Alfred,	5.00	Martin, Rev. W. R.,	5.00
Benjamin, D.,	5.00	Mayer, Rev. H. H.,	5.00
Bigelow, Rev. D. W.,	10.00	Moulton, Rev. W. J.,	2.50
Bilheimer, Rev. T. C., D. D.,	5.00	Nevin, Rev. J. C.,	5.00
Benney, Rev. J., D. D.,	5.00	Newbury Library,	2.50
Blackwell, Miss F. W.,	5.00	Newton Theol. Seminary,	2.50
Brown, Wm. H.,	2.50	Pearson, Miss E. H.,	5.00
Butler, Miss V.,	5.00	Pierpont, H. E.,	15.00
Cady, Rev. Putnam,	2.50	Richardson, Rev. H. G.,	2.50
Davis, J. W.,	5.00	Richardson, C. N.,	2.50
Denny, Prof. C., D. D.,	2.50	Shane, M.,	5.00
Holmes, Daniel,	2.50	Thomas, Rev. F. M.,	2.50
Kelley, F. J.,	2.50	Williams, Rev. R. P.,	5.00
Leeds, Rev. S. P.,	.63	Winans, W. P.,	2.50
Little, G. T.,	8.00	Woody, Prof. J. W.,	2.50
Long Isl. Hist. Society,	2.50	Wright, T. F.,	10.00
Loring, Mrs. W. C.,	10.00		

THEODORE F. WRIGHT,
Honorable U. S. Secretary.

42 Quincy Street, Cambridge, Mass.

Intaglios.

By the chance turning of a spade
In Roman earth, to view are laid
Bits of carnelian, bronze and gold,
Laboriously carved of old—
Sleek Bacchus with his leaves and grape
Bow-bending Centaurs, Gorgon shapes,
Pallas Athene helmeted,
Some grim forgotten emperor's head;
This one, most precious for its make,
That other, for the metal's sake.
A touch—and lo! are brought to light
Fancies long buried out of sight
In hearts of poets—bits of rhyme
Fashioned in some forgotten time
And thrown aside, but, found to-day,
Have each a value in its way;
This for the skill with which 'tis wrought,
That, for the pathos of its thought!

—Thomas Bailey Aldrich.

Archæological Notes.

THE Harveian oration at the Royal College of Physicians, London, was delivered this year by Dr. Richard Caton, F. R. C. P. In the course of his remarks he stated that Harvey was

almost anticipated 6,000 years ago by the priest-doctors of Egypt in his momentous discovery of the circulation of the blood. As far back as 4,000 B. C. Egypt had works on medicine and anatomy, and one brilliant genius—forgotten nowadays and omitted from the cyclopedias—I-em-hotep, priest of the sun god Ra, and physician to King Torsothros, became so eminent that he was revered as a demi-god after death, a temple was built over his tomb, and in his honor hospitals were raised in Memphis and other cities. Here the priest-physicians treated the sick and embalmed the bodies of men and sacred animals. They were probably, Dr. Caton thinks, the first of mankind to acquire a rudimentary knowledge of the movement of the blood. Their papyri contain intelligent refernces to the heart, the blood vessels, and the pulse. Qf the heart in particular they knew much, and their writings refer to its enlargement, fatty degeneration, displacement, palpitation, and pericardial effusion. One remarkable passage of these Old World inquiries speaks of distension of the heart and shortness of breath as occurring because the blood has stagnated and does not circulate properly. Not Greece, therefore, but Egypt, long before Galen and Hippocrates, was the motherland of rational medicine and anatomy. The views of the Greeks on the circulation of the blood were almost exactly those which the Egyptians had taught many centuries earlier. On one remarkable means of treatment for incipient valvular disease of the heart which these long-forgotten Nile doctors taught, Dr. Caton laid great stress. It was the method recommended at least 4000 years ago to let the heart have as much rest as possible—a wise injunction, said the Harveian orator, which we may yet practice with advantage. I-em-hotep seems to have been an all-round genious—physician, architect, astronomer, alchemist—so illustrious that after death he was reputed the son of the supreme deity, Ptah—all this and yet nearly lost to fame.

In volume xvi., No. 63, of the *Jewish Quarterly Review*, Dr. Schechter published a Hebrew fragment, consisting in all of seven sheets, or fourteen pages, with two columns of eighteen

or nineteen lines on each page, discovered, like the Hebrew text of Ecclesiasticus, in the Genizeh of old Cairo in Egypt. From the system of punctuation and other peculiarities it was clear that this manuscript was Oriental in origin, and written not later than the twelfth century A. D. The original work Dr. Schechter assigned, on the ground of internal evidence, to a date not earlier than the tenth century of the Christian era. Dr. Lazare Belléli discusses the same fragment in a little pamphlet entitled "Un Nouvel Apocryphe" (London: Luzac & Co.) in which he endeavors to show that it belongs in fact to a work of the same character as Job, Proverbs, Ecclesiastes, Ecclesiasticus, Wisdom, and Pirke Aboth, the so-called Wisdom Literature, and that it was composed some time between the destruction of Jerusalem by Titus and the revolt under Bar-Kochba, roughly 70-135 A. D. So far from a doctrine of five senses, which Schechter thought he found, and which he regarded as evidence of acquaintenance with Greek philosophy through the medium of Arabic, Belléli points out that the writer really speaks of six "doors," a genuinely Hebrew conception (compare, for instance, Psalm cxv), viz., mouth, eyes, ears, nose, hands and feet. The linguistic peculiarities of this fragment seem to Dr. Belléli to indicate a period when Hebrew was still a living tongue, which he thinks to have been the case in the first post-Christian century. The original work belonged, in his judgment, next after the Book of Wisdom, to which it is, on the whole, superior. While Belléli's arguments are ingenous and sometimes plausible, doubtless the verdict of Jewish scholars will be that Schechter was correct in his general results, and that this is no new apocrypha, but a fragment of a mediæval philosophical treatise otherwise unknown.

Some highly interesting and valuable archæological discoveries have been made on the site of the ancient Greek city Olbia. The site is situated on the southern bank of the Boug, about midway between Otchakoff and Nicolaieff, and not far distant from the estuary of the Dnieper. This ancient city was a colony of Miletus 655 B. C., and was a great centre for Greek

trade with the interior. It is generally maintained among archæological authorities that a trade route extended from Olbia across country to the northern sea, and when a find of ancient Greek coins was made, it was contended to be substantial proof of the fact. Recently, however, it was proved that these coins were spurious.

Olbia was destroyed by the Getæ about 70 to 60 B. C., but it revived, and when it was visited by Dion Chrysostum about 100 A. D., it was again a flourishing city. The excavations that are now in progress upon the site of this city are being carried out by M. Formakovski under the auspices of the Russian Archæological Society. Mr. Formakovski has succeeded in unearthing extensive portions of the walls and foundations of the original city, which date back from the seventh century B. C. The masonry is identical with that of the ruins of ancient cities excavated in various parts of Greece. Before this depth was reached, two different strata of walls and basements bearing descriptions of the fourth and fifth centuries B. C. were encountered.

The stone blocks composing the ruins of houses, temples, etc. in these upper strata are of remarkably exact area, square proportions, and excellently dressed. The more solid constructive work is, however, found in the remains of the original city. At this depth there was unearthed a perfectly preserved wine cellar. Some fifty huge jars or vases had evidently contained red wine, now turned to a light powdery substance. A large collection of valuable antiques in gold, marble and ancient pottery has also been found in these newly uncovered ruins. These have been dispatched to the Hermitage at St. Petersburg. M. Formakovski, however, is carefully examining every antique unearthed, to establish its genuine character, as it was on this site that the spurious tiara of Saitapharnes, now in the Louvre, was alleged to have been discovered.

In the second volume of his *Devils and Evil Spirits of Babylonia*, R. Campbell Thompson has completed his valuable edition of the series of bilingual magical texts, written upon

tablets of the Assyrian and late Babylonian periods, on which he has been engaged. In a notice of the book, Luzac's *Orientalist* says: The volume contains transliterations and translations of the series Asakki Marsuti or "Fever Sickness," of the series Ti'i or "Headache," the so-called "Prayer of the Figure of his Bodily Form in Clay" and "in Dough," a number of miscellaneous incantations, an interesting tablet containing descriptions of gods, etc., and the "Legend of the Worm." The texts form a mine of material in which the student of comparative religion and of magical beliefs will dig with profit. In the Introduction which he has prefixed to his translations Mr. Thompson has formulated some of the conclusions with regard to Babylonian magic and its influence upon Hebrew beliefs at which he has arrived. One of his most interesting theses concerns the existence of the taboo among the Babylonians and Assyrians, and, if Mr. Thompson is right in tracing the originals of his texts to the ancient Sumerian period, we may add the Sumerians also. Also he is convinced that the people by whom and for whom these magical incantations were excited had developed the idea of the "Atonement" several hundreds of years before the Hebrews; we may note that the word used is "kuppuru" which Prof. Zimmern has pointed out is identical with the Hebrew "kipper." The introduction also contains some interesting remarks on "words of power" and the recurring formulæ of the tablets. We are glad to observe that the author has not read any preconceived theories into his texts, but has edited them in a scholarly fashion and has drawn his conclusions after a careful study of their contents.

Our readers are aware of Professor Waldstein's hope, under international auspices, to undertake the excavation of Herculaneum. The Italian Cultus Ministry has, however, published an official declaration to the following effect: (1) that Professor Waldstein some time ago had conferred with Minister Orlando in reference to this project, but that enormous difficulties at once presented themselves; (2) that the Italian Government had since heard nothing further of the matter, and had

never seen any concrete proposal regarding it; (3) that Italy is very grateful for the enthusiasm of foreign savants touching the archæological treasures it possesses, but that, for good and solid reasons, especially of a national kind, it could never consent to permit an international body to conduct or to manage any archæological researches in the kingdom. The Scientific Supplement of the Munich *Allgemeine Zeitung*, No. 10, reports from Rome that the International Congress of Artists in session in that city had declared that the excavation of Herculaneum should be undertaken by the Italian Government, and carried out by Italian scholars.

SAYS the *Biblical World*: When we think of the fifty centuries at least which preceded Moses, and of the two great world-civilizations concerning which so much in recent times has been disclosed, we realize that, after all, Moses came into the midst of world-action in a comparatively late time. There was the old Babylonian civilization which produced the law code of King Hammurabi a thousand years before the days of Moses, and to which also we must assign Abraham's earliest connections. Palestine was being prepared under the tutelage of this civilization for forty centuries or more before Abraham pitched his tent within its portals. Thousands of years before Abraham the Babylonians handed down from father to son those stories concerning the creation, the origin of sin, the deluge, and the confusion of tongues which in later years, in a form purged and purified, were told again by the Israelitish father to his son, and in still later times found formulation in the literary form in which the Book of Genesis now presents them. These people likewise sang hymns of penitence for sin which in not a few instances might easily have expressed the prophetic feeling of sin contained in the penitential psalms of David's Psalter. And there was, besides, that old Egyptian civilization which had reached its climax in Abraham's times with its celebrated Book of the Dead, full of ancient wisdom, much of which might easily be interchanged with the Hebrew wisdom found in the Book of Proverbs many centuries later. In these civili-

zations men had already learned that it was a sin to steal and to kill and to lie and to commit adultery. The elementary duties of "honesty, integrity, purity, and humanity," were everywhere recognized, and Moses at best could only have adopted these into his system. The line between Mosaism and that which preceded it can never sharply be drawn, but every succeeding decade enlarges our knowledge of the great progress which had been made in the ancient world along lines of truth and right-living before the days of Abraham or Moses. Much in recent times has been suggestive of the connection of Moses and his work with the Arabian tribes, especially the Midianitish tribe of the Kenites, among whom Moses received so large a portion of his education, and from whom he took a wife. To the head of this tribe, Jethro, Moses' own father-in-law, the Scriptures make large acknowledgment of obligation on the part of Moses, since it was from Jethro that the general plan of organization described in Exodus, Chap. 18, was received, and, according to a rapidly growing opinion, it was from this tribe that Moses received the conception of God which is contained in the word "Jehovah."

In the year 1903, during the diggings at Oxyrhynchus, Drs. Grenfell and Hunt found a most valuable epitome of Livy written in Latin on eight large fragments and four smaller fragments of a papyrus, and they have already published an edition of their find in the fourth volume of the "Oxyrhynchus Papyri." But the text is of such great value, and the problems it raises of so considerable an interest, that there was plenty of room for the scholarly monograph which has just been published from the pen of Prof. Ernst Kornemann under the title *Die neue Livius-Epitome aus Oxyrhynchus.* In it the author has given the text of the papyrus with a full commentary and introduction. He has also appended a valuable excursus on the relations of the new papyrus to the text of Livy and extant epitomes of the history, and discusses the new historical information supplied by the papyrus. The volume appears as the second "Beiheft," published in connection with the *Beiträge Zur alten Geschichte*, under the general editorship of Prof. C. F. Lehmann and Prof. Kornemann.

THE third part of *Ægyptische Inscriften aus den Königlichen Museen zu Berlin* deals entirely with Egyptian texts of the Middle Empire. The texts are taken from inscribed lintels of doors, blocks from the walls of temples, statues from the inscribed thrones upon which they are seated, shrines, fragments of reliefs from temples, inscribed blocks from the walls of tombs, stelæ, and sepulchral tablets. Of the various classes of objects from which the texts were copied, the greater number consist of sepulchral tablets, though textually the stelæ may be considered the most important. The first fascicilus of Part III. of the work which has just been issued consists of seventy-three lithographed pages, and the plan is the same as that followed in the parts already published. Each text is accompanied by its registration number, a note as to the object from which it is taken and references to any work in which it may have been previously published.

THE second installment of Dr. Kurt Sethe's *Hieroglyphische Urkunden der Griechesch—Römischen Zeit* has recently been issued. It gives the author's corrected copies of a number of historical and biographical Egyptian texts of the time of Ptolemy Philadelphus and Ptolemy Euergetes I. As in the preceding part the author numbers his texts clearly, states where they have been previously published and when and by what means they were collated for his present purpose. This installment of the work consists of seventy-seven lithographed pages of text and textual notes and deals with some fourteen documents; and it includes the Pithom Stele of Ptolemy Philadelphus and the Decree of Canopus. The work forms a portion of the second part of the second volume of *Urkunden des Ægyptischen Altertums*, edited by Dr. Georg Steindorff.

PROFESSOR HOMMEL has recently published the first volume of a new work—*Grundriss der Geographie und Geschichte des alten Orients* (Munich: Oskar Beck). The volume, which consists of 400 large and closely printed pages, contains a general introduction to the ethnology of the ancient East, and an elaborate account of Babylonian geography. Professor Hommel has written a work which is a marvel of learning and

scholarship. He is one of the few Semitic scholars who have made a profound study of the inscriptions of Arabia. What he has to say, therefore, in the ethnological introduction about Arabia and its inhabitants is particularly valuable. His discovery of numerous "Arabian" or West Semitic loan words in the literary language of Babylonia opens up a new vista to the student of Assyrian.

THE International Congress of Archæologists in Athens will be opened on April 7 by the Crown Prince on the Acropolis. On the following day the sessions begin, and will extend over eight days. The work is to be divided into seven sections, viz: (1) Classical Archæology; (2) Prehistoric Antiquities and Oriental Peoples; (3) Excavations, Museums and Conservation of Old Monuments; (4) Epigraphic Archæology and Numismatics; (5) Christian Archæology and that of the Middle Ages in general; (6) Archæological Teaching; (7) Geography and Topography in their relation to Archæology. In connection with the Congress, excursions will be arranged for the Peloponnesus, Crete, Smyrna, Samothrace, and Asia Minor, to examine the ruins of Ephesus, Pergamon, and Melos.

CONTENTS of the *Proceedings* of The Society of Biblical Archæology, Vol. XXVII, Part 2. The Discovery of Archaic Hittite Inscriptions in Asia Minor (continued), A. H. Sayce.—Greek Mummy Labels in the British Museum (continued), H. R. Hall.—Sahidic Biblical Fragments in the Bodleian Library III. E. O. Winstedt.—The Order of the Letters of the Alphabet, E. J. Pilcher.—Nina and Nineveh, T. G. Pinches.

PROFESSOR ROBERT FRANCIS HARPER, of the University of Chicago, who is director of the expedition of the Oriental Exploration Fund, now in Assyria, has received a telegram announcing that the work of excavating the ruins of Bismya, which was suspended last autumn, is to be resumed. The dispatch was from Victor Persons, engineer in charge, and stated that the sender started for Bismya from Bagdad on March 9.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corroborations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnes, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of peculiar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Dendereh, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

The Archæological Survey of Egypt.

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This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

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Full accounts of these researches will be found in the *Quarterly Statements.*

THE RECOVERY OF THE SYNAGOGUES.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched.

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4. THE ARCHÆOLOGICAL WORK OF M. CLERMONT-GANNEAU.—The discovery of the stone Zoheleth, the Inscriptions of Tell Jezer (Gezer), the Inscribed Stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are discoveries due to other explorers. Casts and photos of these are on sale.

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6. THE GEOLOGICAL SURVEY, BY PROF. E. HULL, F. R. S.—The facts throw new light on the Exodus, and afford proof that the Cities of the Plain are not under the Dead Sea. The Fauna and Flora of Sinai, Petra, and the Wâdy 'Arabah have been investigated by Mr. Chicester Hart.

7. INQUIRY INTO MANNERS AND CUSTOMS, PROVERBS, LEGENDS, TRADITIONS, &C. Vivid light is often thrown upon whole classes of Scripture Texts by the accurate observations of the customs of the people.

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